

# The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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## FROM THE WRITINGS OF H.P. BLAVATSKY

### The Key That Fits Them All

“Occult science ... still holds the Key to all the world problems.

“Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all — in their exoteric form very often, in their hidden spirit invariably — is the result of no mere coincidence, but of a concurrent design; and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.”

— *The Secret Doctrine*, I, 341

### Emulation, Not Rivalry

Those who desire to succeed in abstract or practical Theosophy, must remember that disunity is the first condition of failure. Let a dozen determined and united Theosophists get together. Let them work together, each one according to his taste, along this or another line of universal science, if he so prefers, just as long as each is in sympathy with his neighbor. This will be beneficial even to ordinary members who do not care for philosophical research. If such a group, selected on the basis of esoteric rules, were formed among mystics alone; if they pursued truth, helping each other with whatever light they may have, we guarantee that each member of such group would make more progress in the sacred science in one year, than he would make in ten years on his own. In Theosophy, what is required is emulation and not rivalry; otherwise, he who boasts of being the first, will be the last. In true Theosophy, it is the least who

becomes the greatest.

“The Beacon of the Unknown”, *BCW* XI, 275

### Faithful Echoes of Antiquity

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE — says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of the principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented — “neither his spirit nor his body, but his *reflection*, at best.” This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the pre-diluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See *The History of the Decline and Fall of the Roman Empire*, chap. xv). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and — ever adverse to philosophy.

“Theories About Reincarnation and Spirits”, *BCW*, VIII, p.198.

### The Origin of Esoteric Science

The just published *Secret Doctrine* will show what were the ideas of all antiquity with regard to the primeval instructors of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called ‘Occultism’, or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge — which no man is able to possess in its fullness — constitutes that which we now call Theosophy or ‘divine

knowledge". Beings from other and higher worlds may have it entire; we can have it only approximately.

"Is Theosophy a Religion?", BCW, X, 166.

## The Eclectic Theosophist

We speak here not of the title of this magazine but of people. There are thousands of eclectic theosophists, we believe, members among the several theosophical Societies, and also those who are non-members but who, searching for truth, work constructively in their areas for the welfare of humanity. And among Theosophists themselves are students consciously dedicated to the great Movement, no matter what administration they work under. They realize the source of its Teachings and try to live those Teachings in their daily lives. They are not those involved in the hurly-burly of 'theosophical politics', though a witness to them, nor to occasional juggling with both facts in history and the Teachings themselves. They are, one could say, members of a Theosophical Eclectic Society without human-made charter but members of a Cause which cannot die, which has a mission dedicated to the Highest. Theosophy itself, they know, has not failed; and equally they know that though in human life and effort there are many 'failures' and that a group or a Society calling itself Theosophical may falter that is no signal to give up. It should serve rather as a determining factor to press on, knowing that it is the basic and *fundamental ideas of Theosophy* alone which can save the world from the slide into catastrophe.

In some areas of the TS, it would seem from reports received, there is today great unrest, displeasure, even protest over administrative behavior. But more importantly there is a poignant lack of understanding of basic theosophical teachings, misinterpretation of them, ready acceptance instead of what is considered alluring, tangential. One wonders do such members fail to ask: What above all does the world need that Theosophy can and should give? What indeed also is best today for the whole Theosophical Movement?

In our *Eclectic* No.101, Nov.-Dec. 1990, in the article titled "Narada", we find a study of pressing importance: the destiny of our world (from a perspective of spiritual insight), what controls it, what brings about its turmoils, and what in the long run of time adjusts and solves problems and offers fresh opportunity for progress. Relevant — for today the times are perilous. The two great Forces, Spirit and Matter, always in conflict, are in evident critical balance, and we are reaping the inevitable karmic consequences of the past.

The history of 2000 years ago tells the same tale, and History we know turns on itself so that events of old seem to repeat themselves. Such is the Law of Cycles. The spiritual effort for the cycle known as the Christian Era, was losing force within decades of the great avatara's passing. Human error and duplicity had entered the arcana; the

original key-teachings had become distorted, misinterpreted, misused. The forces of materialism had become dominant, with attendant lawlessness, crime and weak-kneed upholding of morals. The dark night was descending, grimly reminiscent of what we see before our very eyes.

But with the coming of H.P.Blavatsky and the founding of the Theosophical Society a new two-thousand-year Cycle began, stronger, more vibrant, carrying more direct offering of universal truth. But with the passing of Theosophy's great Messenger history again shows that divisions arose within the once united ranks, and today there are even those speaking of "two Theosophys", who spurn the fundamental teachings of the Founders and the "original program", and who cater to the lowering tendencies of the times. If this new Cycle succumbs to the onrolling force of the past cycle the pure teachings of Theosophy will become ever more corrupted and obscured, and linger only here and there in secluded pockets around the world.

But turn again to History and note that despite the lengthening shadows of long ago the oncoming night was brightened in certain areas by shafts of light. The Alexandrian philosophers, Ammonius Saccas, and the Neoplatonists of the 3rd and two following centuries spoke boldly and taught the esoteric truths. And of Ammonius, called theodidaktos, 'god-instructed', H.P.B. wrote: "... the most important (of our theosophical objects) is to revive the work of Ammonius Saccas, and make the various nations remember that they are the children 'of one mother.'" — (What Are The Theosophists?, BCW II, 100). But when the teachings of the Neoplatonists were neglected and the philosophers persecuted the long Night fell.

And history will recall a similar kind of effort made in our own memory in 1930 when G. de Purucker officially launched from Point Loma what was then referred to as the Fraternization Movement, a call for unity and understanding among all Theosophists. After initial success it faltered and (officially) died away. Will another effort in coming years be made to dare the darkening shadows? Are there 'eclecticists' enough to rally to the perennial Call? The Light itself, we know, will never fail, but what of its karmic instrument for this Cycle, the T.S.? Karma is just, and we, and the whole globe must accept the consequences. What today then can we do? What is our duty?

— W.E.S.

## A Federation of All Theosophists

Wane Kell

In recent issues of *The Eclectic Theosophist* articles were included which had connected passages from one or another of HPB's articles. In the past years the attempt to unite into one harmony the various bodies called Theosophical, but variously constituted as to form, has been one of the

*Eclectic's* major objectives, as it has been with many who think and feel similarly.

Recently, when I was re-reading some sections in *Letters From the Masters of Wisdom*, 1st series, (1919) p.24, I was struck by the following statement:

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes. Know then that it dependss now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and *greatly helped by the mutual sympathy and aspiration*,...

This reminded me that *The Path* for August 1895, Mr. Judge printed an article entitled "The Theosophical Movement". It can be seen there that he offered some valuable and practical principles as advice. Perhaps they can be made use of (see *Echoes of the Orient*, Vol.I, p. 463-5) by a reader who is intrigued by the solidarity and unity demanded from all, as a prerequisite, by the first object of the Theosophical Society: Universal Brotherhood. Some of these I quote so that our minds might together consider the non-authoritarian federation of ideas that we all respect and try to serve.

In our various places of work, and, where we live, some of Mr. Judge's ideas, especially as to our making of 'history' now, might inspire us to look at what the future may hold in potential for us all and for the Movement. Every 'form' consists of 'components' — (atoms, men, worlds). Their independent interests are always melded into a cooperative, (to make that form, and to interact with other 'bodies'), though individually, their interests and personal constitution are seen as different. For us, the many 'Theosophical atoms,' the independent interest that we each have in THEOSOPHY has caused us to band together, here and there, for mutual study and help. It is as though we had coalesced to form 'organs' in the vast 'Theosophic body' of our age, each of us making our contribution in our own sphere and in our own work with other.

It is as free-willed individuals, it seems to me, that we may find our real inspiration for adherence to the Esoteric Philosophy — and that we know as the Masters' Theosophy (I think that the Master K.H.'s letter read by Mr. Sinnett to the London Lodge T.s. around March 1884 — *Mahatma Letters to A.P.Sinnett*, pp. 398-402 — has a deep relevancy to this). In this connection, and thinking of HPB suddenly visiting London at that time, there is to be seen Letter #62, p.111-112, 2nd Series, (1925). It was written to Mohini Chatterjee, who was then in London. It related to a crisis at that point in time, and it occurred when the Presidency of the London Lodge T.S. was to be voted on. The Maha-Chohan was then 'present' through HPB's being

there. It is a most important and suggestive letter, and it underlines the 'inner' significance of an 'outer' historical event.

If one mentions Mr. Judge's name in certain quarters, the value of his words and ideas still finds itself sometimes discounted because of a continuing ignorance as to his real worth. If students only read and compare what he wrote — say, in his *The Ocean of Theosophy*, or *An Epitome of Theosophy* — with the writings of HPB and the Masters', those prejudices, preconceptions, etc., might disappear because of the understanding that the reader would acquire for himself. In any case, the reader would be able then to exercise his own free-will and make up his own mind in the matter of accuracy and value. Mr. Judge's name ought to be blazoned forth as one of the first to put into effect a policy of autonomous confederation, such as the Master K.H. seems to have much earlier advocated to Sinnett in his letter of Oct. 1882 (*Mahatma Letters*, p. 318-9)

In September 1890 barely 6 months before her death, HPB made the European Section virtually autonomous from "Adyar." (see BCW, Vol. XII, pp. 263, 329-30). Col.Olcott's acceptance and the formal notice issued by him (p. 330) shows that the principle of detached cooperation was accepted by him for the T.S. It is a great pity that this was not continued at the time of the establishment of the 'Theosophical Society in America' in 1895. But, this is still another historical precedent for this principle, starting with the Master's letter mentioned above. As a matter of fact, historical interpretations made by others, ought not to be allowed to serve as 'blindness' to our own minds. As early as 1877, HPB gave in *Isis Unveiled*, vol. I, top of p. 396, an example of 'Science' and scientists, many of whom adopted others' say-so, or 'authority,' blindly. Is it necessary to do this all over again, or, is it valuable for each one of us to *verify* these matters ourselves?

The idea that struck me is: *we actually form, right now, A FEDERATION OF ALL THEOSOPHISTS*. Perhaps, in one way, one might say that this is all from the *inner*, or the *ideal* point of view and not at all easily seen on the 'outside,' where many arguments serve to make separations and divisions.

Many have written on Theosophy in the last hundred and fifteen years. None, except the Masters in Their writings, have had the power, or the 'presence' of H.P.Blavatsky. We all know that we have acquired our knowledge of Theosophy from Them as sources. Anyone who reads her, and also, what the Masters have written, will sense that those lines come from a single Source. And, in their letter the Masters repeatedly state that this knowledge is that fragment which is allowed to us from those recorded observations that the Lodge retains as a living and continuous record of the evolution of our Earth in all departments. She offered herself, and was then made use of in the presenting of the doctrines of that single, non-speculative System. But let me return to the starting theme:—

Mr. Judge wrote ("The Theosophical Movement", above referred to):

Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism have been promulgated, there the great movement is to be discerned.

Further, the Theosophical Movement is there described as:

...moral, spiritual, universal, invisible save in effect, and continuous. Organized Theosophical bodies are made by people for their better cooperation. A Society formed for theosophical work and study is a visible organization, an effect — like a machine built to conserve energy and put it into use. Being just that, outer shells, they may have from time to time to change. One might say that the onward roll of the great underlying spiritual Movement, of which the theosophical is one, would compel such alterations. This is what history reveals, as we look at the past.

In our recent past we can trace the impact of this spiritual movement, which works from behind the scenes:— in the work of Jacob Boehme, Luther's reformation, Freemasonry, the formation of the American Republic, the life and work of Paracelsus, of the Comte de Saint Germain, Saint Martin and Cagliostro; then, further back in time, there are the "Neo-Platonists" of Alexandria; and before them, as details become hazy with time and distance, we see the work of Plato and Pythagoras, Gautama the Buddha, and Lao Tse and Confucius, all contemporaries some 2,500 years ago. Still further back, and we have those reminiscences of the "Mysteries" of Greece, Assyria, Persia, and Egypt — which had their Wisdom from Ancient India.

"Theosophy," that same body of facts and doctrines, was re-introduced by the Masters through the agency of H.P.B., to strike for our modern times a blow for freedom, and integrity of thought; for honesty in reporting the facts of modern experiment and observation. This alone could bring a halt to rampant materialism in both Religion and Science. It was needed that they both be asked to provide reasons for their assertions of 'authority', and declare openly those areas of ignorance (covered by hypotheses) which are present in both systems of 'authority.' It was a plea by those who desired to know for themselves that the basis of facts be shown. It was also necessary as ISIS UNVEILED did, to show that the 'ancients' left records that showed their familiarity with information that was being 'discovered' again.

The past hundred years have demonstrated to many the validity of those questions and facts for which Theosophical doctrines were offered for consideration by thoughtful persons everywhere.

There is no question in my mind but that the present great reforms that we are witnessing in political matters which are sweeping certain sections of our globe, seem to make possible a new era where freedom of thought is to be encouraged. Russia no longer proscribes HPB's writings, but is preparing to honor her in this year of 1991, that of the centenary of her death, and to make her writings available to its citizens, and scholars.

Perhaps the time is also opportune now, in terms of mutual appreciation and fraternity, to draw all those who think of themselves as theosophists and who have used the outward form of those bodies that have born the Theosophical flag, to a consideration of the underlying UNITY — the living BROTHERHOOD of living SOULS ( you and me) — who are *immortals* in our divine essence. These teachings given by *living Divine Men* inspire us to declare our fraternity, once we become convinced of their fairness and accuracy.

Each geographical area has its own peculiarities. In the early days, when the Society was small, a single government was appropriate; it was later found that local conditions required local responses. HPB, for instance, instituted this in 1890 for the European Section, declaring it free and independent, but, fraternally allied to the *cause of Theosophy*, and to all those who were Theosophists at heart, wherever they might have joined or be working. This was a principle already put into practice by Freemasonry, which is universally international, yet whose local organizations are numerous, autonomous, and independent. Freemasons all over the world belong to the great International Masonic Body, yet they have everywhere their free and independent local governments.

Among Theosophists all over the world there exists the firmest basis for fraternity. It is the similarity of their *aim* — WISDOM; of their *purpose* — BROTHERHOOD; and of their TEACHINGS, which unite us all. In this we can all be one in thought, in feeling and in aspiration. We all may tread the same ideal Path, lending our encouragement to each other, consulting with one another, and providing to all inquirers an unbiased and uncolored opportunity to *make their own direct connection with the Elder Brothers*.

## A Solar Force at Work

In the background of the Theosophical Movement, in any of its varied manifestations throughout the ages, there is a Solar Force at work. It is universal in nature and ceaseless in its action. From it have sprung all the noblest spiritual movements in the history of mankind. It has animated, inspired and invigorated all genuine mystics and seers whose words of wisdom and encouragement have resounded throughout the ages in the midst of gloom and despair. It is as much at work today as ever before, and it has its devotees and agents in every part of our world. They are the witnesses, sometimes silent and sometimes vocal, to the existence of that Solar Force, as well as the temporary channels which convey its healing streams wherever the greatest need may be at any time. And anyone of us, attuned to higher thoughts, may be responsive to this force and sensitive enough to embody a fragment of it in our own being.

Essentially, of course, it is in no way different from the

Solar splendor dwelling within the Higher Selfhood of every man, hidden though it be by the heavy clouds of our lesser nature.

—Boris de Zirkoff “Towards the City of the Sun” (*Theosophia*, Winter 1970-71)

## Ideas and Ideals

G. de Purucker

### Excerpts from a private letter written about 1938

No peace will ever be brought to pass, nor civilization ever endure, unless based upon ideas which originate ideals, and unless these ideals are lived. Once we have ideas and ideals, making for peace, and for a brotherhood of the peoples, leaving to each people absolute freedom and liberty to pursue its own national course as it wishes, politics, like the intermediant of human thought it naturally is, will fall into place as a natural adjunct. To attempt to change people's minds by politics, usually means going down into the arena of strife, without presenting a feasible and philosophic as well as ethical basis for the existence of peace, and is simply like trying to separate two angry and quarrelsome men by taking physical action against both. You convince neither, and are apt to be hurt yourself, because you descend into the same low arena of ideas based on force on which the two quarreling men live.

The point is this: Theosophists as much as any other individuals, are entitled to hold what political opinions they please, or to hold none if they so please. The Theosophical Society as an organization is absolutely non-political, traditionally so, and naturally the probability is, it has in its ranks members who hold many and different political opinions or convictions, quite possibly even greatly differing from each other. But this has nothing to do with the Theosophical Society, nor with its work in the world.

Consider, if you please, a political party with neither ideals nor ideas. How long would it exist? Anywhere from half an hour to half a year, possibly longer. The reason that political parties and politics exist, is because they are supposed to be the machinery for expressing ideas and ideals. If the ideas and ideals are high, the politics are correspondingly superior. If the former are low, the politics are correspondingly detestable. The world has been trying the ideas of force, and arrangements of international amity based on political grounds, from time immemorial, and we all know what little success has ever been had. Nothing permanent, nothing enduring, nothing that lasts. Why? Because politics have always been considered more important than ideas and ideals. These run directly counter to all human history, whether religious, philosophic, scientific, governmental, political, social, or what not. A civilization is grand or mean precisely in accordance with the ideas or ideals upon which it is builded. Theosophists have no particular objection to

politics, if men want to follow the political line. But politics are always subservient to ideals, which at least they are supposed to be the machinery for carrying out, as stated above.

What the world needs today is new ideas and new ideals, not new politics nor more politics, but a good deal less politics, and a good deal more of honest-to-goodness, practical and practicable thinking in new and wholesome and progressive ideas. People need never bother about politics, and certainly never lose their temper over them, if it is recognized that politics are ruled by ideas and ideals.

The point of all this is the following: Which, therefore, in view of human history and what has been said above, is more important — squabbling in politics, or persuading men's hearts and minds that thought rules the world, to wit, ideas and ideals? The question answers itself. The difference between a great man and a mean man, between a genius and an average man, is that the former in either case bases his life on ideas and ideals, and the latter does not, however much he may pretend to do so. Politics without philosophy, to wit, an ethical or idealistic philosophy, is a lot of action and noise without body and substance, and therefore is dangerous, and it is just this one point that the world needs to learn to recognize, to grow to understand.

— *Theosophia*, Spring 1958

## Self Unseen, The Void and I:

A Theosophical Credo

By William Laudahn

The person is you and me as One in Eternity. The time is the ever-present Now, the place is Here, “as above so below.” For, Supreme Essence blends all into the spiritual Space of Infinity, dewdrops in the shining sea. The precious fusion appears to be remote from crisp and clear Personas ever acting in the teeming world and the clash of opposites.

In constant motion, Reality and Illusion are intertwined. At theoretical rest, only the permanent Purity, before and beyond appearances, is real. Truth, they say, hides behind elusive veils of Maya. Unveiled, any I AM is in and with absolute Allness, visible and invisible.

What is the whisper from Nowhere about the nature of my I AM, which is also yours? As in past and future times, I am to become as of the least of these. Casting aside the human form, I mingle with the Spirit of all Forms — crystals, rocks, flowers, the bees and the birds. Even, Idea itself, echoing the Inner Image. “The World as Will and Idea,” said Schopenhauer, lifting many veils.

Behind the masks and veils, you and I are One in cosmic balance, the dance of Being and non-Being. All is compensated in Time's fullness. The far side of I AM is I AM NOT. I dwell, then, in non-Being, the other side of Life as we know it.

This celestial contemplation reveals the threshold of

Secret Doctrines of deep and dark spaces in occult interiors, of which there is no end. Boundless is the All, and I AM in All. However expansive, the phase that is seen or that instruments detect is less than nothing, for No-Thing is the Soul of Everything.

The ancients advised "Know thyself." Does the I AM know itself? Is the Higher Self around when needed? Yes and No, for Darkness abides within, obscuring the Light. Many faceted, on occasion, I AM has dampness on its breath, for it (myself) breathes Universes out and in. Present at the Creation was I, of which you are an extension. Or, you were there, of which I Am an expansion in the great intermingling and Cosmic circulation.

There are wheels within of expansion and contraction. Such periods, however long and meaningful, or short and trivial, are mayavic, illusionary. They merely express inner Reality, which must be the radical nature of I AM, tied to the Observed as the Observer — a phase of Necessity itself. All aspects are true as far as they go, in their own way.

With no Finality, as Plotinus saw, there is always more, inwardly and outwardly. And from any vantage point, there is always less. What I AM is beyond measure, for I AM No-Thing. Voidness, of which the Buddha took note, contains invisible and undetectable Fullness. Partially revealed in *The Voice of the Silence*, is the seeing voidness of the Full and the seeming fullness of the Void.

The Platonic Principle of Plenitude, including Affirmation and Negation (Being and non-Being), comes to mind. Completion, perfection, can be attained only if all possibilities are expressed through the play of the Same and the Other, the One and the Many. If a possibility is not developed at any point in time, the Future will possess it. Possibilities have come and gone in the Past. Maya's many colors expose our mortality, hinting of more, not defining.

Finer grades of matter go undetected, even the Self. Spirituality and Nothingness are as One, for All is One. Everything comes from and is Nothing. Unaware of the Inner meaning, the Holy Church decrees "Creatio ex nihilo" — God created the world out of nothing.

Contact with the Supernal Light aided the Gnostics, Kabalists, and theosophers in knowing that the Absolute derived All from "Himself" as No-Thing. The heart of the Secret Doctrine (as a book or a revelation) is laid bare. To that which *is not*, all that *is* will Return and Proceed. Each process is equally important and unimportant. Make your own moment. "God," they say, "is in the details."

The immortality of I AM is in the eternal Moment as expanded to Nirvana. Without thinking, many will assume annihilation. As an esoteric, H.P. Blavatsky challenged this, saying that "Spirit lives in Spirit." Confined to our limitations, we do not know what annihilation or immortality mean; we cannot define. Despite this many have tried, painting beautiful word pictures of the afterlife.

One's mental-emotional-physical life, momentarily realistic, may seem to amount to little as the pieces are

constantly swept aside by elemental torrents, giving the effect of a Dream World of Fantasy. What follows? Another fantasy. For, the future would have some points in common with the past and present of this life. Connecting links are supplied by the strong force of Desire, the lower mind-stuff of all worlds. The Will Power of Higher Mind, while "above" as Cosmic Mind, is not above using all possible connections.

With you, I AM in and of the great Potential which sleeps and wakes, rests and acts in the Cosmic Egg, before and after manifestation. The full meaning of expressions and extinctions, however, is too much to grasp while the Cloud of Unknowing spans the horizon. I AM (and you are) the Self Unseen. As Plotinus observed, our "true country" is "Yonder" in the original Source, a certain Voidness. If this is Nirvana (and who is to say it is not?), make the most of it. The physically empty primeval state is now Full.

## William Quan Judge — Tulku

Extracts from William Quan Judge: Theosophical Pioneer, Sven Eek and Boris de Zirkoff, Compilers.

In December, 1888, Judge was in Dublin, Ireland, and there is evidence that he went from there to London and assisted H.P.B. in the formation of the Esoteric Section. [*The Path*, III, March 1889, p.393]. On December 14 of that year H.P.B. issued a special order appointing Judge as her "only channel through whom will be sent and received all communications between the members of said Section and myself [H.P.B.]," and she did so "in virtue of his character as a chela of thirteen years standing." [See p.17, facsimile of document in book from which we are quoting.]

The same year Judge was appointed by Col. Olcott as Vice-President of the Theosophical Society, and in 1890 was officially elected to that office...

The special trust and confidence reposed in Judge by H.P.B. may be better understood if the psychological mystery connected with him is borne in mind, a mystery which is better known in the Orient and which had remained completely unknown in the West until recent times. As explained by C.A. Griscom, one of Judge's friends and co-workers:

"It was the good fortune of a few of us to know something of the real Ego who used the body known as Wm.Q. Judge. He once spent some hours describing to my wife and me the experience the Ego had in assuming control of the instrument it was to use for so many years. The process was not quick nor an easy one and indeed was never absolutely perfected, for to Mr. Judge's dying day, the physical tendencies and heredity of the body he used would crop up and interfere with the full expression of the inner man's thoughts and feelings. An occasional abruptness and coldness of



manner was attributable to this lack of co-ordination. Of course Mr. Judge was perfectly aware of this and it would trouble him for fear his real friends would be deceived as to his real feeling. He was always in absolute control of his thoughts and actions, but his body would sometimes slightly modify their expression... Mr. Judge told me in December 1894, that the Judge body was due by its karma to die the next year and that it would have to be tided over this period by extraordinary means. He then expected this process to be entirely successful, and that he would be able to use that body for many years, but he did not count upon the assaults from without, and the strain and exhaustion. This, and the body's heredity, proved too much for even his will and power. Two months before his death he knew he was to die, but even then the indomitable will was hard to conquer and the poor, exhausted, pain-racked body was dragged through two months in one final and supreme effort to stay with his friends." —(*Letters That Have Helped Me*, Vol.II, pp.119-20).

In this connection, the following passage from one of H.P.B.'s letter to Judge, written from Ostende on October 3, 1886, is of great interest:

"The trouble with you is *that you do not know the great change* that come to pass in you a few years ago. Others have occasionally their *astrals* changed and replaced by those of Adepts (as of Elementaries) and they influence the *outer*, and the *higher* man. With you, it is the NIR-MANAKAYA not the 'astral' that blended with your astral. Hence the dual nature and fighting." — (*The Theosophical Forum*, Point Loma, Calif. Vol.III, Aug.15, 1932, p.253)

The fact referred to in both of these excerpts is what is known as *Tulku*, a technical Tibetan term which describes the condition when a living Initiate or High Occultist sends a portion of his consciousness to take embodiment, for a longer or shorter period of time, in a neophyte-messenger whom that Initiate sends into the outer world to perform a duty to teach. There are many degrees of this condition, and most of its mysteries remained under the seal of secrecy until the present century, and are even today but very imperfectly understood among students of the Movement. It is this teaching which provides the key to the many apparent contradictions in the character of Messengers and Chelas as witnessed in the history of the Movement for many years past.

In a forthright letter dated from London, Oct.23, 1889,... H.P.B. spoke of Judge as being "part of herself since several aeons." She wrote as follows:

"He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H.P.B. will ever dream ever of going against W. .Q.J. — does not know H.P.B. — even if he or

she does know H.P.Blavatsky, or *thinks* he knows her.

"The idea is absurd & preposterous. If W.Q.J. get riled under any provocation — for more than 5 minutes by the city clock, then he is a flapdoodle. H.P.B. would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole esoteric brood in the U.S.A. for one W.Q.J. *who is part of herself since several aeons*. Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears and glass eyes, or — vanish away."

## The Collected Letters of H.P.Blavatsky John Cooper

Through the kindness of those who are carrying on the work of Boris de Zirkoff I have been engaged by the Theosophical Publishing House at Wheaton, Illinois, to prepare a critical edition of *The Collected Letters of H.P.Blavatsky*. This edition will probably need to be published in three volumes and is based upon the monumental work of Boris de Zirkoff who spent over 50 years of his life collecting and preserving the writings of H.P.Blavatsky,

When published these letters will provide a fascinating and invaluable insight into Blavatsky's life and teachings and will become source volumes for future students of the history of the Theosophical Movement.

The following are some of the editorial principles that will be followed in preparing the letters for preparation:

1. All letters written by HPB will be included. This will include letters whose authenticity is doubtful as will be indicated in the editorial apparatus.
2. The letters will be as accurate as is possible. There will be no attempt to correct grammatical errors or spelling mistakes. Where corrections are essential they will be included within square brackets following the word or sentence that needs clarification.
3. Wherever possible the letters will be checked against the originals. In all cases the source of the letters used by the editor will be given.
4. The letters will be in chronological order, in so far as that is possible.
5. Sufficient editorial apparatus will be included in order to allow the general reader to follow the meaning of the letters. There will also be sufficient information to allow the student to research further.

The volume will also include an historical Introduction by the Editor sketching the background to the early life of HPB. As so much of the life of Madame Blavatsky is controversial, it has been agreed that in the volumes under preparation the Editor is solely responsible for both letters and editorial material.

Readers of this journal who may know of rare letters by Madame Blavatsky are requested to advise the undersigned, enclosing, if possible, a copy of the letter or letters referred to.

### Structure For The Editing of Each Letter Before the Letter

Historical date will appear before each letter, when necessary. This will detail HPB's activities and will include sufficient information to allow the general reader to follow the story of the early days of the Theosophical Society. It will also outline any new issues arising in the letter. This historical data will only be included when necessary.

#### The Letter Itself

1. The letter will be numbered.
2. The date will be given as in the letter. If there is no date on the letter then the estimated date will be given in brackets and footnoted to the end of the letter, where the reason for allocating the probable date will be given. Where HPB gives only part of a date then the rest of the date will be given in brackets and also footnoted to the end of the letter.
3. Any corrections of spelling will be included in square brackets which will follow the word being corrected.
4. Footnotes to matters within the letter will be placed at the bottom of the corresponding page.

#### At the end of the letter

1. Date reference mentioned above.
2. Location of the original letter.
3. Source used by the Editor in preparing the copy for this edition.
4. Where previously published
5. Cross references to the *H.P.B. Collected Writings*, *The Mahatma Letters to A.P. Sinnett* and other references to material that will clarify the letter.

## About The BCW One-Volume Index

Students worldwide will rejoice that the one-volume Index of the 14 volumes of *Blavatsky Collected Writings* is now available, \$27.95, published by Theosophical Publishing House, Wheaton, Illinois. (Orders can also be sent to: Point Loma Publications, Inc.)

From "Prefatory Notes" by Dara Eklund in the volume the following information is excerpted. —Ed.

The index covers the 14 volumes of the BCW series. Not included are: *Isis Unveiled*, *The Secret Doctrine*, *From the Caves and Jungles of Hindostan*, though later indexes to these may be integrated later after the volume of *Collected Letters of H.P. Blavatsky*, now being compiled and edited by John Cooper, is ready.

The main entries are arranged alphabetically; first, letter

by letter, then word by word, with a few minor exceptions involving foreign surnames entered by established practice. Biographical date has been standardized according to Webster's Biographical Dictionary, with See references to the less common forms of the names. It was not possible to include Greek, Hebrew or Devanagari scripts because of computer limitations, but abbreviations such as Gk. Heb. Sk. or Tib. have been added to transliterated terms so the reader will know that the terms expressed may lead to such scripts with the text. HPB's commonly used terms have been incorporated in the main entry. Sub-entries stay with her spelling, diacritical marks being added to her terms only where left off, and when that spelling meets current practice. After HPB's Sanskrit terms, the current word usage, according to a modified International System for Transliteration, is repeated in brackets. The assistance of David Reigle and Robert Hutwohl was of great help in this. For needed Tibetan corrections, the Library of Congress Transliteration System was incorporated. The illustrations List in Appendix I should help students locate portraits, memorable places, and important documents.

Dara Eklund closes her notes with these words:

"Much of our work has been done with a view to the future. We hope this Index will prove a fruitful tool for probing the abundant field of Theosophical literature, and a useful key to the ancient wisdom given to us by H.P.B."

## Book Reviews

*The Mystery of the Seven Vowels* by Joscelyn Godwin, Phanes Press, 110 pages. ISBN 0-933999-86-0 \$10.95 paper

Godwin, a professor of music at Colgate University, New York, utilizes the aural traditions of his discipline to provide an informative work bearing upon one of the seven occult keys. From the mechanics of the aural cavity and variations of inflection, acoustics, tones versus sounds, ancient and modern vowel songs, he proceeds to compare the correspondences of the seven ancient vowels to the Greek and Phoenician letters, the seven planets, seven colors of the spectrum, kabalalah, and the old gods, drawing heavily on French texts. Good historical background, succinct, well written, but ignores the Blavatsky Esoteric Instructions (BCW Vol. XII, pp.562-8) which might have made a good book far better. Bibliography, notes. Especially useful for those with a background in music.

—Hjalmar Jensen

*Children's Booklist* compiled by the Children's Committee of the Theosophical Society, Pasadena; Theosophical University Press, 1990; 32 pages, \$2.00.



Books that stimulate the imagination and speak to the spirit as well as the mind and emotions are such an important influence in the life of a child. Many are available, both classic and current, but to find them among the profusion of volumes in libraries and bookstores — or even to discover their existence — is a time-consuming challenge. This list brings together over 350 books for young people, chosen for literary and artistic merit as well as their contribution to the growth of the child as a human being. Featuring a wide range of categories — picture books, fiction, science and nature, poetry, myths and tales, world religions, and nonfiction — it includes a brief description of each book and a suggested age-range; a selection of books for parents or other interested adults; and a list of men and women among the many whose lives and contributions to humanity may be of particular significance to young people.

*Children's Booklist* provides valuable information in a concise, convenient form. Those who read to children, or help them pick material for themselves, will benefit from this collection of titles that nurture the whole child.

—Sarah Belle Dougherty in *Sunrise*.

*The Pythagorean Sourcebook and Library* Compiled and translated by Kenneth Sylvan Guthrie, 361 pages, Phanes Press, P.O.Box 6114, Grand Rapids, Michigan 49516, cloth \$30.00, \$18.75 soft.

This is an expansion and reissue of K.S.Guthrie's 1920 printing by Platonic Press. It is likely the most valuable available book on Pythagorean thought, as it contains under one cover every ancient fragment known on Pythagoras. This includes translations from at least 35 different sources, from Iamblichus to Aristoxenus of Tarentum. Additions to Guthrie's original volume are an insightful Foreword by Jocelyn Godwin, a long introduction by David R. Fideler — which one might wish he would expand into a book — and an 18 page bibliography of related writings.

Pythagoras (6th century B.C.E, interestingly, the same time as Buddha in the East) did not leave any writings that have come down to us. All accounts of him and his philosophy have come second and third hand and though no doubt much garbled in the transition yet in most cases with the essential thought obviously preserved. Enough remains that is demonstrable, such as his musical and mathematical doctrines, and that appeals to one's intuition that for certain here was a remarkable sage and a real esoteric school. If you are unfamiliar with the Pythagorean tradition (as this writer isn't) you will continually be encountering new ideas in this marvelous book.

—Mark Jaqua, *Protogonos* No.8

## Items of Interest "The Theosophic Isis"

Go back in years to January 1896, and you will find (in rare libraries) a copy of *The Theosophic Isis*, a monthly magazine devoted to "Universal Brotherhood, Theosophy and the Occult Sciences." The Editor was H.A.W. Coryn, and it was published by the Isis Publishing Co., London, England. We received a copy from Ernest Pelletier of the Edmonton Theosophical Society, and are grateful to him and his staff for these nearly 500 pages which amount actually to a treasured footnote in Theosophical history. One recognizes immediately names of contributors, J.D.Buck, who wrote in the first number on "The Future of Occultism in the West"; H.T.Patterson, on "H.P.B."; Coryn himself "On the Study of "The Secret Doctrine". And in succeeding issues, Sidney G.P.Coryn on "W.Q.Judge", and on "The Law of Cycles"; Henry T. Edge on "The Position of Modern Science"; A.Keightley, "The School for the Revival of the Lost Mysteries of Antiquity". Herbert Coryn with a series on "Occultism in Medicine" (Coryn was a surgeon himself, M.D., M.R.C.S.); (Most of these writers came later to live at Point Loma.) And included was a reporting of the Crusade around the world of 1896-7 by Katherine Tingley and staff, and an address by Katherine Tingley in the Town Hall, Bombay, Oct. 29, 1896.

A note at the end of the book tells us: "In March, 1897, a new magazine, *The Grail*, was launched, also edited by Dr. Coryn. Then in October of the same year, *The Grail* and *The Irish Theosophist* merged into another new publication, *The Internationalist*, with Coryn and George W. Russell (AE) as joint editors.

In 1900 Dr.Coryn arrived at Point Loma (and H.T.Edge the same year), and that was his home until his death in 1927. He was editor of *The New Way* (first issued in 1911) "for prisoners whether behind the bars or not". How well we remember him, with his strong Cornish voice and dramatic performances in the plays in the Greek theater, his irrigating and caring for the trees on what was then called the School of Antiquity grounds. "History" passes in review.

We note also a paragraph in the Editorial of *Theosophical History*, referred to below commending Edmonton T.S. in "performing a valuable service by reprinting several rare theosophical books and journals. These include the independent Australian journal *Dawn* (1921-24), *Psychic Notes* (Nov.1881-March 1882), and *Solovyoff's Fraud* by Beatrice Hastings. Inquiries should be sent to the Edmonton Theosophical Society, P.O.Box 4804, Edmonton, Alberta T6E 5G6."

—W.E.S.

## "Theosophical History"

Published quarterly in January, April, July and October, and edited now by Dr. James A.Santucci (Department of Religious Studies, California State University, Fullerton, Calif. 92634- 9480), *Theosophical History* is catching up

with its continued publication since the change of editorship from England. It has now issued its April 1990 number and trusts "that issue and publication dates will coincide by April, 1991. In order to accomplish this, the next two issues will be double numbers, (July-October and January-April) with commensurate size."

The present number has articles by Joscelyn Godwin, "The Hidden Hand, Part I: The provocation of the Hydesville Phenomena,"; Jeffrey Somers, "Lama Dorjiew and the Esoteric Tradition"; and Catherine Lowman Wessinger, "Service to India as Service to the World: Annie Besant's Work in India for Human Rights -(Part 2)." The first two authors are past contributors to TH, Dr. Godwin being a member of the Department of Music at Colgate University, New York, and Dr. Somers a Fellow of the Royal Asiatic Society of Great Britain. Dr. Wessinger teaches at Loyola-Marymount College in New Orleans, Louisiana.

The journal's purpose is stated: "to publish contributions specifically related to the modern Theosophical Movement, from the time of Madame Helena Blavatsky and others responsible in establishing the original Theosophical Society (1875), to all groups that derive their teachings — directly or indirectly, knowingly and unknowingly — from her, or her immediate followers. In addition, the journal is also receptive to related movements — including pre-Blavatsky Theosophy, Spiritualism, Rosicrucianism, and the philosophy of Emanuel Swedenborg, to give but a few examples that have had the influence on or displayed an affinity to modern Theosophy."

The Theosophical History Foundation is a non-profit public benefit corporation. Subscription is \$12.00 (U.S.) a year; single issues \$3.00; airmail for subscribers outside the U.S. is \$24.00 a year. Make checks payable to Theosophical History Foundation, c/o James Santucci, (address as above). Comments and observations on the articles are invited.

## Items of Interest

### "Informationsblatt" on Theosophical Programs in Germany

This in No.18, January-April 1991, of this 52 page informative quarterly booklet of theosophical activities in Germany, indispensable to all theosophical groups, giving addresses of all centers, contact persons to reach, times of meetings and study-groups, publications, etc. The editor and publisher is : Helga Rex, Grunenburgweg 106, 6000 Frankfurt am Main 1. Included in this issue is an Invitation to the Theosophical Forum to be held May 18-19 at NOVOTEL Wuppertal- Varresbeck (Otto-Hausmann-Ring 202, 56 Wuppertal-Varresbeck), commemorating the centenary of H.P.Blavatsky's death. HPB stayed for several months in Elberfeld/Wuppertal writing *The Secret Doctrine* in 1886 before moving on to London. It is suggested that the

main content of the talks and discussions will emphasize "the theosophical daily work". (Talks in English will also be welcome).

Of particular interest to Californians in this booklet is the interesting recounting of the 3 weeks' visit of Helga Rex and Reimond Grewe to theosophical centers in Ojai and Krotone, with a reporting of meetings attended; then on to Pasadena/Altadena, to the Theosophical Library Center there and their international headquarters; to Los Angeles and a visit with Dr. James Santucci, editor of *Theosophical History*, and phone calls to Dara Eklund and other active workers; a visit to the Los Angeles National Forest, Devils Canyon, and on to Point Loma, guests of Point Loma Publications. Reproduced pictures of historical theosophical sites accompany this writing, and we note with special pleasure our old Greek Theater and the one-time A.G.Spalding building on our old Point Loma International Headquarters, now occupied by the Nazarene College.

## The Gnostic Tradition

In *Theosophy in Australia*, Dec.1990, we read of a course on 'The Gnostic Tradition' given at the University of Sydney, Australia with partial funding from The Theosophical Society in Australia and the Department of Religious Studies of the University. The course is for one semester, and consists of 26 lectures and 20 tutorials. Students are expected to attend lectures, give tutorial papers, write a major essay and answer an examination paper.

"The course is structured to investigate whether there is an alternative wisdom (gnosis) tradition in the West. Claims that there is such a tradition can be found in ancient and modern writings. The course looks at this claim and examines it in the light of a critical evaluation of those Western religious traditions which may contain a gnostic element."

Reference to *Theosophy in Australia* will give the interested reader a picture of the 20 items covering the course. We select here only these few: An overview of Western religions and cultures; overview of the religions of Mesopotamia, Iran, Egypt and Israel; Evaluation of the thought of pre-platonic Greece, to include the olympic gods, the Eleusinian Mysteries and the pre- Socratic philosophers; a study of the teachings of Socrates, Aristotle and Plato; an overview of the religions of Rome, Stoicism, Epicureanism, Cynicism, Skepticism, and the Mystery Schools of Dionysius, Mithras and Isis and Osiris; a study of the mix of religions centered at Alexandria and its surroundings and consisting of Jewish Apocalypticism, the Dead Sea Scrolls, the origins of Christianity, and the Patristic writings of Clement of Alexandria and of Origin; the examination of Neo-Platonism to include the teachings

of Ammonius Saccus, Plotinus and Proclus.

And this covers less than half of what is outlined, ending with a detailed study of the Theosophical Society to include the life and teachings of Madame Blavatsky and the history of the Theosophical Movement; an overview of later and current movements and some of the so-called New Age groups, and, finally, a re-examination of the question: 'Is there an esoteric tradition in the West?'

The lecturer, John Cooper, concludes: "The course for 1990 was extremely stimulating with much discussion."

### The Little World of PRS

This is a book issued by the Philosophical Research Society (3910 Los Feliz Blvd., Los Angeles, Ca.), presenting the numerous writings of Manly P. Hall, its Founder. Illustrated with portraits of him at different times of his life (March 18, 1901-Aug. 29, 1990); 80 pages, paper, \$3.95.

We quote the following from a brief review of the book:

"Here Mr. Hall tells the story of the society he founded as a center of practical idealism — from the early beginnings with a ground-breaking ceremony for the first building in October, 1935, through to the present center, which offers a library, auditorium, lecture room, book and gift shop, and offices to meet the needs of a variety of activities. The PRS Library is explored, with extensive notes on the sacred books of the world, Oriental books and manuscripts, and other works on astronomy-astrology, Hindu philosophy and religion, alchemy, Christianity, and mysticism. Art treasures displayed in the library and other buildings as well as on the grounds of the Society are also featured."

Also included is a reprint of his last letter in which he outlines PRS's new "educational plan, the introductory course of which is titled 'Learning to Live by Learning to Learn', and consisting of 40 sections" assembled under four divisions and covering the span of human life from before birth to after death."

From the Publisher's Note of this book we quote:

"In the collection we have tried to present the opportunity to explore the esoteric tradition which is present in many cultures and literatures, and the occasion to apply these teachings in the daily life.... The writers collected in this catalogue have explored the inner sanctuaries of diverse religious traditions, ancient mythologies, philosophies, and psychologies esteemed the world over...."

This volume is an excellent recording of a life of one whose "work, knowing no boundaries of time, will live on for future generations."

### Again Congratulations on our 20th!

The following letter was received here on February 4th,

hand delivered by Dolores Brissom:

"On behalf of one and all here and on the occasion of the upcoming Twentieth Anniversary of continuous publication of *The Eclectic Theosophist*, "Congratulations" and "Thank You" for the years of dedication and effort which have gone into editing a fine periodical, one which follows in the tradition of the early Theosophical Movement and for which there is such a need in the world in this, the age of Kali.

"As you are aware, we of Edmonton T.S. have a copy of each and every one of these issues. The ones that have been bound to date have been done in white buckram with gold stamping, the only periodical in our collections to merit this distinction.

"We, the members of Edmonton T.S., wish you well and hope for many more years of publication of *The Eclectic Theosophist*. Sincere best wishes, (sgd. Ernest E. Pelletier, President, and the other members of the Edmonton Lodge.) — Our warm thanks in return; and don't forget that *The Canadian Theosophist* has parental attainment far beyond our modest "of age"!

### From Letters Received

*Wane Kell, Calabasas, Calif.* — Your rejoinder to Algeo is so very important. Is he blind? Where is his basis for logic on the plane of brain-reasoning and thinking? I 100% agree with you, the inconsistency of AB and CWL with HPB and what the Masters wrote is plain to those who study...

*Daniel Caracostea, Paris* — I have started to translate HPB's "The Esoteric Character of the Gospels". Part I has already been published in *Le Lotus Bleu*, and I am now on Part 2. It is a rather difficult essay. The French TPH is about to bring out a new edition of *The Mahatma Letters to APS*, and it was decided to add A.T. Barker's Introduction and Appendix on Mars and Mercury.

*W.R. Laudahn, Ojai, Calif.* — "Certain theosophical circles," according to the Editor of this magazine feel that HPB is either "out of date" or "somewhat inadequate..." To a greater or lesser extent, we are all inadequate. Madame Blavatsky didn't claim to be even near perfect. In this respect, she was quite different from other spiritual leaders!

"Out of date" she is not. Her philosophy is timeless. From the Western point of view, it is based on the "Eclectic Theosophical System" of Ammonius Saccas as developed by Plotinus. This religious philosophy proclaimed the eternal One which forever produces the changing Many. The Source is absolute and unlimited, being everywhere.

This insight has inspired numerous philosophers and mystics in all spiritual cultures. Modern Science and Quantum Mechanics have often been described as reflecting the truly mystical vision. Is not this "up to date?" Compared to

the Absolute, all else, including psychic phenomena, etc., is neither here nor there.

*S.G.P., Edmonton, Canada* — Your *Eclectic* is like a breath of fresh air. I did not realize it had been published for 20 years. I've saved every copy, and had the first 50 issues bound. Will you be thinking of publishing an index on all the subjects covered so far?

*S.G., Scarsdale, N.Y.* — I have just finished reading "Om, The Secret of Ahbor Valley" by Talbot Mundy. I am grateful to Talbot Mundy for his wisdom and you for yours in publishing this most wonderful book.

*L.M., North Bay, Ont., Canada* — A friend was good enough and loaned me a series of 12 manuals explaining Theosophy: Reincarnation, Karma, and other topics. These were excellent reading material explaining and understanding another part of our life. We are fortunate to have the opportunity to have such reading matter available for those who want to increase their knowledge.

## Invitation

As our Readers know, this coming May 8th is an historic occasion marking a hundred years since the death of H.P.Blavatsky, and all that signifies. They know, too, that commemorative meetings will be held in various cities of the world. The 2-day meetings in the Los Angeles area are on May 4-5. Any attending these, and whose schedules permit, are most cordially welcome to visit Point Loma Publications and the adjacent former Theosophical Headquarters grounds (now the Point Loma Nazarene College) on May 6th from noon on. The plan then would be to hold informal discussions on What is Best For The Theosophical Movement Today? And What Can We Do About It?

Notification of affirmative attendance will be much appreciated so that necessary arrangements can be made.

—Point Loma Publications

P.O.Box 6507, San Diego, Ca. 92166

## Contributions

We gratefully acknowledge the following contributions received since our last reporting: G.& U.S., \$200.00; D.v.S., \$50.00; M.N., \$20.00; V.M., \$20.00; J.E.R., \$10.00; F.K., \$10.00, R.B., \$10.00, J.E.R., \$10.00, I.S., R.N., and Berlin Group, \$1,391.50.

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